Psalm 2:1-12
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1	
לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יֶהְגּוּ־רִיק׃	
Why do the nations rage And the people imagine <LSB: meditate/ESV: plot> a vain thing?	
רָגְשׁוּ (רָגַשׁ)	Qal perfect 3cp To rage
וּלְאֻמִּים (לְאֹם)	Conj + Noun mp Abs People
יֶהְגּוּ (הָגָה) - bad	Qal imperfect 3mp To imagine - Ps I meant to meditate - Ps 1:2
רִיק (רִיק)	Noun ms Abs vain thing / vanity / emptiness

good usage Josh 1:8 Ps 1:2 Gad haga

ballast variant in the parallelism
v1-4 - applies to both lines
v2 - to believe it, you have the object of the verb

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2	
יִתְיַצְּבוּ מַלְכֵי־אֶרֶץ וְרוֹזְנִים נוֹסְדוּ־יָחַד עַל־יְהוָה וְעַל־מְשִׁיחוֹ׃	
The Kings (mp) of the earth take their stand And the rulers take counsel together Against the LORD and upon his anointed one	
יִתְיַצְּבוּ (יָצַב)	Qal imperfect 3cp To take one's stand/stand up/firm
וְרוֹזְנִים (רָזַן)	Qal Ptc mp *Rulers*
נוֹסְדוּ (יָסַד)	Niphal (passive) perfect 3cp *To take counsel/found*
יָחַד (יַחַד)	*Together* Adverb

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3	
נְנַתְּקָה אֶת־מוֹסְרוֹתֵימוֹ וְנַשְׁלִיכָה מִמֶּנּוּ עֲבֹתֵימוֹ׃	
Let us break their bands <LSB: Let us tear their fetters apart/ESV: Let us burst their bonds apart> and let us cast from us their cords	
נְנַתְּקָה (נָתַק)	Piel (intensive) perfect (cohortative) 1cp (nun) To break Piel: Note 1 Cohortative: qamets He ending
מוֹסְרוֹתֵימוֹ (מוֹסֵר)	Noun dp Constr + 3mp PS *Their fetters/bonds/bands*
וְנַשְׁלִיכָה (שָׁלַךְ)	Hiphil (causative) perfect (cohortative) WC 1cp (nun) *To cast/throw* Hiphil: prefix patach + hireq yod Cohortative: qamets He ending
מִמֶּנּוּ (מִן)	Prep + 1cp PS *From us*
עֲבֹתֵימוֹ (עֲבֹת)	Noun dp Constr + 3mp PS (mo) *Their cords*

Note 1: You can identify it as a Piel verb by the following markers:
Doubling of the Middle Radical: There is a dagesh forte (a dot) in the letter ת (tav), which is the second letter of the root נתק (N-T-K). This doubling is the signature characteristic of the Piel stem.
Vocalic Pattern: The prefix נְ (nun) has a vocal sheva, and the first root letter נ (nun) has a patah (ָ), typical of the Piel imperfect/cohortative pattern.
Cohortative Ending: The suffix ָה (-ah) marks this as a cohortative form, meaning "let us...".

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4	
יוֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק אֲדֹנָי יִלְעַג־לָמוֹ׃	
The One dwelling in the heavens laughs,< LSB/ESV: He who sits in the heavens laughs> The Lord mocks them.	
יוֹשֵׁב (יָשַׁב)	Qal Ptc ms To dwell
יִשְׂחָק (שָׂחַק)	Qal imperfect 3ms To laugh Note: Subject the one dwelling in the heavens, Not Adonai
אֲדֹנָי	Adonai is not the subject of יִשְׂחָק bec it's not WY?
יִלְעַג (לָעַג)	Qal imperfect 3ms To mock/hold them in derision

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5	
	אָז יְדַבֵּר אֵלֵימוֹ בְאַפּוֹ וּבַחֲרוֹנוֹ יְבַהֲלֵמוֹ:
Then He speaks to them in his anger And in his fury He vexes them. <LSB: And terrifies them in His fury/ESV: terrify>	
יְדַבֵּר (דָּבַר)	Piel imperfect 3ms To speak
וּבַחֲרוֹנוֹ (חָרוֹן)	Conj + Prep + Noun ms Construct + 3ms PS *And in his fury/sore displeasure*
יְבַהֲלֵמוֹ (בָּהַל)	Piel imperfect 3ms + 3mp PS (archaic or poetic mp PS meaning "them") Piel: Shewah preformative, R1 patach, no R2 daghesh due to guttural He To terrify/vex/confuse Note 1

Note 1: The Piel stem is used here to intensify the action of the root בהל (B-H-L):
Qal Stem: Generally refers to being disturbed or agitated.
Piel Stem: Means to terrify, dismay, or overwhelm with alarm.
In Psalm 2:5, the Piel emphasizes the forceful and sudden terror God strikes into the rebellious kings: "Then He will speak to them in His anger, and in His burning displeasure He will terrify them (יְבַהֲלֵמוֹ)"

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6	
וַאֲנִי נָסַכְתִּי מַלְכִּי עַל־צִיּוֹן הַר־קָדְשִׁי׃	
"*But* I, <LSB: But as for me/ESV: As for me> I have set my king upon Zion, my holy mountain." <ESV: holy hill>	
נָסַךְ (נָסַכְתִּי)	Qal perfect 1cs To set/install

3ms Ps
LXX turns it into 3rd person
Last stich tricolon clause
construct phrase
Noun related to Yahweh's Holiness
suffix can apply to Noun
vv 1-5 - 1st stanza
v6 - switch - topic - est Kg in Zion as opposed to nations
my holy mtn
vs
mtn of my holiness

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7
אֲסַפְּרָה אֶל חֹק יְהוָה אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ׃
"I will surely declare <LSB/ESV: tell> to the statute of the LORD <Note 1> He said to me, 'My Son you are. I today I have begotten you.'

אֲסַפְּרָה (סָפַר)	Piel (dagesh R2, "surely declare") imperfect (cohortative) 1cs To declare
אָמַר (אָמַר)	Qal perfect 3ms To say
יְלִדְתִּיךָ (יָלַד)	Qal perfect 1cs + 2ms PS To beget/give birth

Note 1: disagreement b/w LSB and ESV:
LSB: I will surely tell of the [fn]decree of Yahweh:
He said to Me
ESV: I will tell of the decree:
The LORD said to me

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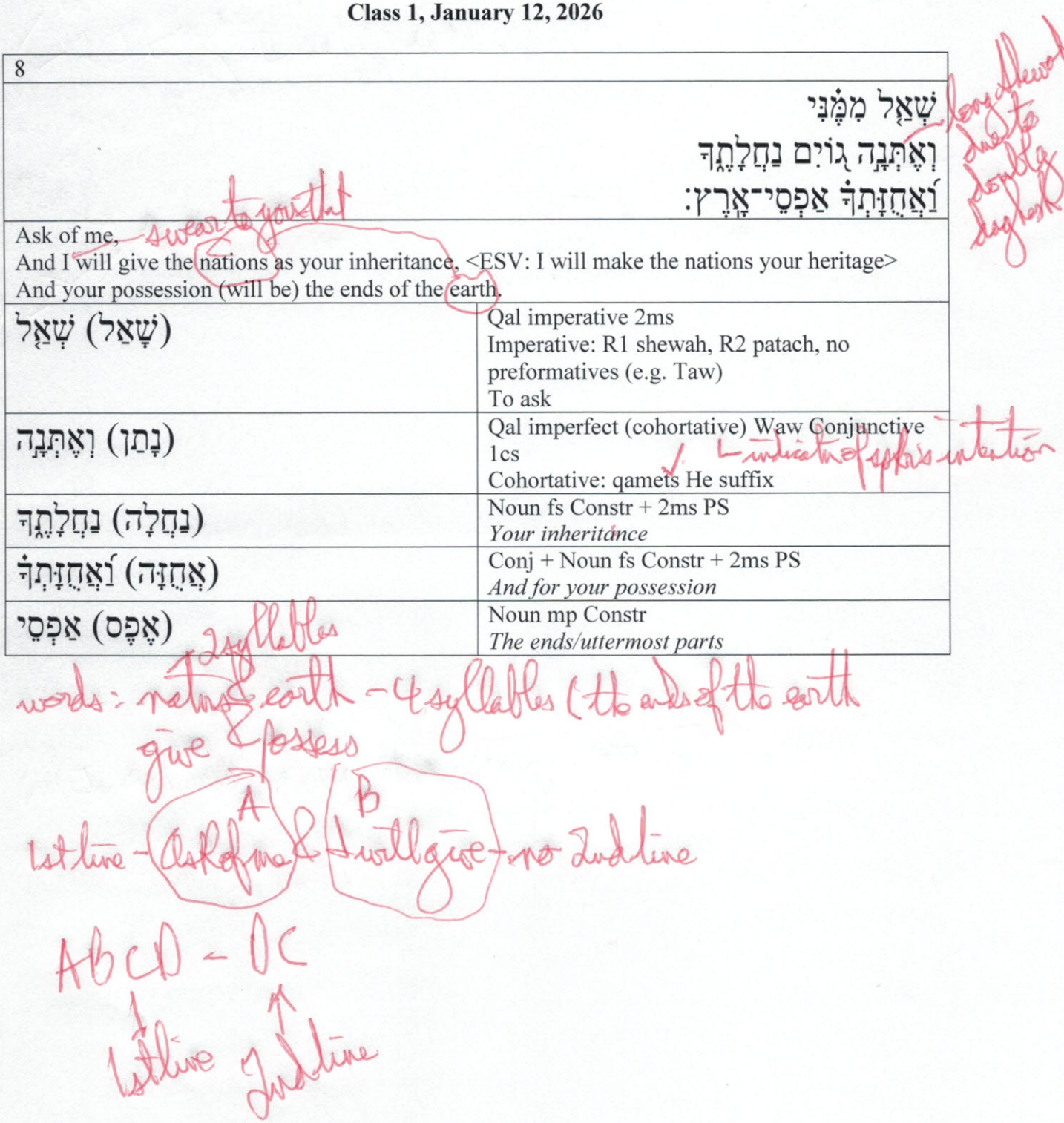
8	
שְׁאַל מִמֶּנִּי וְאֶתְּנָה גּוֹיִם נַחֲלָתֶךָ וַאֲחֻזָּתְךָ אַפְסֵי־אָרֶץ׃	
Ask of me, And I will give the nations as your inheritance, <ESV: I will make the nations your heritage> And your possession (will be) the ends of the earth.	
שְׁאַל (שָׁאַל)	Qal imperative 2ms Imperative: R1 shewah, R2 patach, no preformatives (e.g. Taw) To ask
וְאֶתְּנָה (נָתַן)	Qal imperfect (cohortative) Waw Conjunctive 1cs Cohortative: qamets He suffix
נַחֲלָתֶךָ (נַחֲלָה)	Noun fs Constr + 2ms PS *Your inheritance*
וַאֲחֻזָּתְךָ (אֲחֻזָּה)	Conj + Noun fs Constr + 2ms PS *And for your possession*
אַפְסֵי (אֶפֶס)	Noun mp Constr *The ends/uttermost parts*



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9	
	תִּרְעֵם בְּשֵׁבֶט בַּרְזֶל כִּכְלִי יוֹצֵר תְּנַפְּצֵם׃
You shall break them with a rod of iron, As a vessel of the potter you shall shatter them. <ESV: dash them in pieces>	
תִּרְעֵם (רָעַע)	Qal imperfect 2ms + 3mp To break
יוֹצֵר (יָצַר)	Noun ms Abs *Potter's*
תְּנַפְּצֵם (נָפַץ)	Piel imperfect 2ms + 3mp To shatter

Piel verb begins line 1 - the means by which Yahweh shatters the nations
Piel verb ends line 2 - the effect of shattering the nations

Stanza 1: the nations
verb end of Stanza 2
Stanza 3 - go back to address nations

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10	
וְעַתָּה מְלָכִים הַשְׂכִּילוּ הִוָּסְרוּ שֹׁפְטֵי אָרֶץ׃	
So now, O kings, be wise <ESV: Now therefore> <LSB: show insight> Be warned, O judges of the earth. <LSB: Take warning (Niphal)>	
הַשְׂכִּילוּ (שָׂכַל)	Hiphil (causative) imperative 2mp Imperative: He patach preformative + shureq postformative To be wise
הִוָּסְרוּ (יָסַר)	Niphal (passive/reflexive) imperative 2mp I – Yod He is a prefix characteristic of the Niphal stem in certain moods Note 2 Dagesh in Waw is assimilated nun stem prefix Note 1 To warn/be instructed/learn

Note 1: Vav-Consecutive (Initial Yod): The root is a "First-Yod" (Pe-Yod) root (יסר). In the Niphal stem, the original ו (vav) of the root—which often appears in place of an initial yod in certain stems—reappears. This is why you see a וּ (vav) with a dagesh (וּ) immediately following the הִ prefix.
Dagesh Forte: The dagesh in the וּ (vav) is a result of the assimilation of the Niphal's characteristic nun prefix into the first letter of the root.
Imperative Ending: The וּ (shureq) at the end of the word marks the masculine plural command.

Note 2: In the word הִוָּסְרוּ (hivvasru), the initial הִ (he-hireq) is a prefix characteristic of the Niphal stem in certain moods.
It represents the following grammatical functions:
1. The Marker of the Niphal Imperative
While the Niphal stem is primarily known by its נ (nun) prefix in the Perfect and Participle forms (e.g., nishmar), that nun drops out in the Imperfect, Imperative, and Infinitive forms. In its place, a ה (he) is prefixed to the word.
2. A "Place-Holder" for the Missing Nun
In the imperative, the original Niphal נ (nun) assimilates into the first letter of the root. This assimilation is visible as a dagesh forte (the dot in the וּ). Because an imperative cannot begin with a doubled letter that has a silent vowel, the ה is added at the front to provide a necessary vocal "prop" or "head" for the verb.
3. Distinction from Other Stems
The הִ prefix helps distinguish the Niphal imperative from other stems:
Qal Imperative: Typically has no prefix (e.g., she'al).
Hiphil Imperative: Also uses a ה prefix, but usually with different internal vowels (typically patah under the prefix and tsere in the stem).

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Niphal Imperative: Consistently uses הִ (he with hireq) followed by a doubled first radical.
Summary of הִ in הִנָּסְרוּ:
Stem: Niphal (Passive/Reflexive).
Form: Imperative (Command).
Function: It serves as the standard prefix that replaces the Niphal nun in the command form.

11	
עִבְדוּ אֶת־יְהוָה בְּיִרְאָה וְגִילוּ בִּרְעָדָה׃	
Serve the LORD with fear And rejoice with trembling	
עִבְדוּ (עָבַד)	Qal imperative 2mp To serve/work
וְגִילוּ (גִּיל)	Qal imperative 2mp To rejoice
בִּרְעָדָה (רעד)	Prep + Noun fs Abs *Trembling*

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12	
נַשְּׁקוּ־בַר פֶּן־יֶאֱנַף וְתֹאבְדוּ דָּרֶךְ כִּי־יִבְעַר כִּמְעַט אַפּוֹ אַשְׁרֵי כָּל־חוֹסֵי בוֹ׃	
Kiss the son lest he be angry <LSB: he become angry> And you perish *in* the way For his anger will burn in but a little time <LSB: may soon be kindled/LSB: is quickly kindled (i.e. burn soon or in a little bit of time (quickly)> Blessed all who take refuge in him.	
נַשְּׁקוּ (נָשַׁק)	Piel (intensive) imperative 2mp Piel: dagesh R2 To kiss
בַּר (בַּר)	Aramaic Noun ms Abs OR Hebrew Adverb *Son* (Aramaic) or *in purity/sincerely* (Hebrew) Note 1
יֶאֱנַף (אָנַף)	Qal imperfect 3ms To be angry
וְתֹאבְדוּ (אָבַד)	Qal imperfect Waw Conjunctive 2mp Alephא-B-D is perish/vanish Ayinע-B-D is serve To serve
יִבְעַר (בָּעַר)	Qal imperfect 3ms Subject: his anger אַפּוֹ To burn
כִּמְעַט (מְעַט)	Prep + Noun ms Abs
אַשְׁרֵי	Noun mp Abs Blessed
חוֹסֵי (חָסָה)	Qal Ptc mp To take refuge

Note 1: In Psalm 2:12, the word בַּר (bar) is a noun that is famously difficult to parse because it allows for two primary, competing interpretations depending on whether it is viewed as Hebrew or Aramaic.

1. As an Aramaic Noun: "Son"

Translation: "Kiss the Son."

Analysis: In Aramaic, bar is the standard word for "son".

Contextual Logic: Proponents (often Christian) argue this refers back to the "Son" in verse 7. The use of an Aramaism here might be a poetic choice to address the foreign "nations" and "kings" in their own regional tongue.

Grammatical Note: It appears in the absolute state here, though some grammarians note that bar in Aramaic is more commonly a "construct" form (meaning "son of").

2. As a Hebrew Adjective/Noun: "Pure" or "Purity"

Translation: "Do homage in purity" or "Kiss sincerely."

Analysis: In Hebrew, the root barar (ברר) leads to the adjective bar, meaning "pure," "clear," or "sincere".

Contextual Logic: Proponents (often Jewish) argue that since the rest of the Psalm is in Hebrew—and the Hebrew word for son (ben) was already used in verse 7—it is unlikely the author would switch to Aramaic for a single word. In this view, the command is to "kiss" (pay homage) with a pure heart.

3. Alternative Poetic Parsing

Adverbial use: Some parse it as an adverb meaning "purely" or "sincerely", modifying the verb "kiss" (nashqu).

Definiteness: Grammatically, the word lacks the definite article (the he). If it meant "the Son," one might expect habar, though the article is frequently omitted in biblical poetry.

Summary Table

Feature	Interpretation A (Aramaic)	Interpretation B (Hebrew)
Meaning	Son	Pure / Purity
Grammar	Noun (Absolute)	Adjective or Abstract Noun
Common Translation	"Kiss the Son" (KJV, ESV)	"Do homage in purity" (JPS)